

- *613 must come because he, himself, was a Libyan and a member of
619 no tribe in Egypt. Al-Sanusi's petition was two-fold: he
578 said the cousin should be punished for violating his right of
582 privacy and property, and the question concerning the cousin's
793 right to the girl should be settled. The 'awaaqil decided
683 that al-Sanusi should be awarded a kubaara of 1000 L.E. from
692 the tribes of the area, and that the girl should be permitted
to marry no man of the Qinaishat tribe. Al-Sanusi refused to
accept the kubaara, and this was the correct thing to do since
the kubaara, especially a large one, is only offered ritualistic-
ally. The 'awaaqil took note of the cousin's rights to his
bint 'amm: they said that since the girl refused to marry him
it would not be right if she married anyone else from the tribe.
- *613 Furthermore, the 'awaaqil, on the basis of the cousin's behavior
619 in this matter, decided that the cousin was insane and should
•734 be committed to an asylum. They informed the police in Marsa
[648] Matruh of this diagnosis and decision, and the police came and
transported the boy to the mental hospital in Cairo where he
is today. The uncles of the boy signed the papers which com-
mitted him.

684 The contractual nature of marriage is most clearly manifested in
613 the case of the wife's adultery. Since the woman belongs to her ag-
562 natic group, her behavior has direct effect on the honor of that group.
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It is, therefore, the responsibility of her closest kin to keep an eye on her. If the woman commits adultery, it is her father or her male kin who is supposed to avenge the honor of the family by taking drastic actions, including killing, against the adulteress and/or her partner. But the marriage usually takes the woman away from the close watch of her family and puts her under the supervision of her husband who becomes entrusted with the duty of guarding her, and therefore partially responsible for her action. His responsibility is enhanced by the fact that although the wife's behavior does not affect him or his family, it has a definite effect on the honor and reputation of his children (Abou-Zeid, 1965).

684 The gravest insult that one can direct to a person in the area is
598 to describe his mother of being of disrepute. In their joking relations,
562 young men usually refer to each other's father as being a dog or a thief
593 or a cheat, but none could refer to the mother. A woman of questionable
[522] reputation affects the reputation of her family in general and her children in particular. Any reference to the mother in the form of an accusation is supposed to be cleaned only by blood. Not only does this apply to the woman's voluntary behavior, but also to her physical and mental condition. If a woman loses her mind, the news is usually kept a secret, especially by her children. The responsibility for retaliation in the case of adultery, then, is divided between her nearest kinsman and her husband. This gives both sides a vague and undetermined right of revenge. This division of the right of revenge explains the infrequency